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*Grant then Your blessing, Friend of trees, we pray
On those who deck green boughs for Christmas Day.*



At left is a reproduction of a painting by an Indian artist; below is one of the few Christmas carols available that acquaints us with the ancient, oriental country of India.

He Became Incarnate

Shepherds were keeping
Their nightly watch on Bethlehem's plain,
Wonderful brightness
Around them shone so marvelously.
"Fear not, O brothers,"
The angel addressed them,
"Joy I proclaim
Through the birth of the Savior."

"This sign I'll show you
By which you'll find the Lord of all,
In David's city
You'll find Him in a lowly stall."
Suddenly heavenly
Hosts sang forth praises,
"Glory to God,
Who gives peace, on earth good will."

*He became incarnate
Christ the King of glory.
He became incarnate.*

In this issue . . .

COVER—One of the happiest Christmas experiences is the choosing of a tree. The words are an excerpt from poem "Christmas Trees" by Violet leyn Storey.

HE BECAME INCARNATE

I CHOSE SOCIAL WORK

Sharon Hayes tells of experiences and influences in her life that led her to choose social work as a career.

KARL OLSSON: SUCCESS CAN BE YOURS

AIR FORCE BASE SUNDAY SCHOOL

A picture story that tells how children attend Sunday school while their daddies train during the war at Homestead Air Force Base, Florida.

ADVENT LIGHT—FOREVER

A meditation by the editor for the fourth week in Advent.

MISSION FIELD IN BRAZIL

Dr. Rolf Syrdal tells of the opportunities and problems that are faced as social work begins in Brazil.

EDITORIALS

CHRISTIAN LIBERTY

FOR THE FAMILY ALTAR

THE CHURCH IN TODAY'S WORLD

AMONG LUTHERANS

WITHIN THE ELC

Lutheran Herald

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I Chose Social Work

By Sharon Hayes



Sharon discusses the baby's progress with the boarding mother, Mrs. George Ericson.

As I reminisce over my years of growing up and developing into adulthood, I find the experiences that have been lasting and eventful have been my associations with people.

I feel I have always been affiliated with social agencies. As a very young child, I used to go to the day nursery at the Community Center. In elementary, junior high and senior high school, I went to the Center for school and in the evenings for recreation, as did my friends.

At the age of about 12 or 13, I began to do volunteer work at the Community Center. I started in the nursery with preschoolers—coloring, playing games, and singing with them. At one time, when I was 15, I had a group of girls 11 to 14 in a sports club. I served as a part-time volunteer secretary for a couple of years.

I worked in my church as a Sunday school teacher, choir member and in young peoples' clubs.

While in college, I spent my summers working as "playground Director" for the Sioux City Recreation Department. For two consecutive years, I worked on the playground located in a low income area. Here I worked with children and dealt with parents of all races, needs, colors. They had all types of problems, from mental retardation to juvenile delinquency. I have always been interested in all people and their status in life, whatever it might be. I have always been aware of the conditions which I found in this area do exist, and working so close to them gave me the added incentive I needed to make me really think. I began to seriously consider what I could do to help alleviate these conditions.

All of the preceding factors played a most important part in my choosing Social Work as a career. However, an even greater influence than these, relates to a deep conviction developed in my home and church, "that whatever one does, should be done to the honor and glory of God."

Therefore, Social Work affords me the opportunity to serve God, by serving my fellow man.

I was preparing for the teaching profession my first two years in college, but through work on the playground and the other influences in my background, I was inspired to change my course of study. I transferred my major to Sociology and Psychology, which supplies the background that will enable me to do further study on a graduate level and receive training as a caseworker.

The curriculum called for many courses in the theory of Sociology, Social Casework, Social Group Work, Adolescent Psychology and Child Psychology. In my last semester I had a course entitled, "Observation Field Work." This meant we would be assigned to a social welfare agency and get first-hand experience in observing the way an agency functions. If a student had a preference for an agency, she submitted it to the advisor and he approved or rejected it. I had a friend at school who was Lutheran, and in talking with her about this course, she told me about the Lutheran Welfare Society and I asked my advisor for permission to try to do my field work with Lutheran Welfare. After considerable negotiation with Mr. Sorensen, the Director of the Northwest Branch of the Lutheran Welfare Society, located in Sioux City, it was arranged.

My first few weeks were spent in reading literature pertaining to the agency's policies and function. I read cases and then studied the technique used by the caseworker in dealing with the problem, and discussed the problem also with Mr. Sorensen.

Then I progressed in my assignments and supervised a boarding home in which a baby who was to be adopted had been placed. I played mostly a supportive role telling the boarding mother how well I thought she was caring for the baby. I went to the doctor's office with her, when she took the baby for periodical check-ups.

"Observation Field Work" was completed in June and I graduated from Morningside College with a B.A. degree, major in Sociology and minor in Psychology. It had been decided that I could continue with the Lutheran Welfare Society during the summer as a foster-home finder.

When I began working with the foster-home program in June, there were about five homes that could be called to care for children on a boarding-home basis. I immediately began to try to secure additional homes because the more homes we have available, the more children we can serve who need casework service. At the end of the summer, we had twenty homes available for placement.

It was decided in the agency that the foster homes should be "licensed" by the State Department of Social Welfare. I did the necessary paper work and at the present time, two homes have received licenses and four are in the process of being approved by the State Department.

Now I would like to share with you another service which I performed as a caseaide, namely, that of presenting the infant to the adopting parents.

Presenting the baby was a very special occasion for me. The prospective couple were to see their baby at 1:30. I had gone to the boarding home the evening

before to tell the boarding parents the baby would be leaving the next day. How sad this news made the boarding mother, for she had loved this little baby. Yet she was glad to know that a home had been secured for the baby, because she had known from the outset that the baby would be going to a permanent home when he was ready. At this time, the boarding mother and I copied the baby's formula and discussed it. We noted that the baby liked to lie on his stomach that he wasn't fussy or bothered by a lot of activity in the home, such as the radio, other children and visitors. We discussed comments the pediatrician had made about the baby's progress. As I left the boarding home I told her I would call for the baby following his morning and noon feeding on the following day.

At 1:15 the next day, I arrived at the boarding home to get the baby and bring him to the office. I took the baby to our "presentation room" and got him settled before the couple came in to see their new baby.

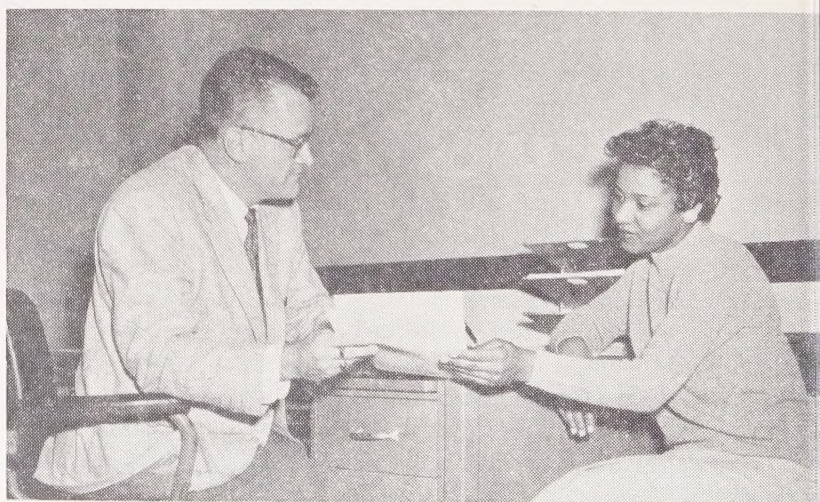
When the couple came in, I presented the baby to them and left the new family alone for awhile. It was not long until they were in my office telling me how they felt we had selected just the right baby for them, that secretly they had hoped that their first adopted child would be a boy.

I think the presentation of a child is an important service. The feelings of several people are involved. The caseaide prepares the boarding parents and adoptive parents, so that the placement of the infant is a happy occasion for everyone.

My work as a caseaide has shown me that Christianity is essential, in order for "Social Work" to serve people.

With some experience behind me and with the present opportunity for professional growth and development, I look forward to the time that I can enter graduate school of social work to get further training in my chosen profession.

With her supervisor, Mr. Sorensen, who is director of the Northwest branch of the Lutheran Welfare Society of Iowa, Sharon talks over problems that arise.



Great Books and Your Pocketbook

Success Can Be Yours

"The SYNTOPICON . . . Enables You to Discover the Secrets of Success in Just 30 Minutes a Day." Yes, my friends, you can now be a thumping success, a successful businessman, a successful doctor, a successful lawyer, a successful butcher and baker and candlestick maker, with this sure-fire, never-fail patented gimmick: The Great Books! Are your sales slumping? Read Adam Smith on economics. Do you feel that your client approach is gummy? Get crispy clean with Machiavelli. Do you dream of being Village Warden? Plato's *Republic* will give you that additional oomph.

End of an Era

It was bound to happen. Books, even great books, cost money to print and must be merchandized. You succeed in merchandizing only if you appeal to the *Success Motive*. It is as simple as that.

It is just that I remember another world. I came to the University of Chicago as a graduate student in the 1930's when the Great Books idea was still in its apostolic stage, and I stayed on as an instructor until our entrance into World War II. I had done undergraduate work at a respectable midwestern university, but I had never met the Great Books idea itself. It was really a very simple idea. All that it asked was that instead of coming to the classics with preconceived ideas, we should let them speak for themselves. This meant reading the Great Books, not as we had done previously, in a shallow and perhaps condescending manner, but seriously and with thoroughness.

The Great Awakening

It was a revival in the realm of intellect. And, like all revivals, it was marked by intense seriousness and great devotion. Young men—and we were all young men—would talk for hours upon end about "terms," and "dialectic," and "arguments." We were very poor because this was the depression, and for lunch we ate ten-cent sandwiches from the University Book Store and five-cent candy bars, but our gloomy offices were

filled with the ideas of the *Symposium* and the *Republic*; with Milton, Anselm, and Augustine; with James Joyce and William James. Times were so bad that salary raises and fringe benefits and tenure did not fill the air with their strident demands. You were glad if you got a contract for next year. That meant that you could pay the groceries. Once that was settled, you returned to the books.

I don't want to over-idealize those days, but I am right in saying that there was never a breath of simony or venality about our discussions. We were not asking: How directly useful is this book to a man's success? We were asking: What does this book say to me as a man? As a consequence, our talk had high moral seriousness. Sometimes it verged on the sublime.

Everyman, Go With Me

A friend from those days was one of the wisest men I have known. He had an unforgettable theological dimension; he helped me with Barth and with a man named Kafka and with the Apostle Paul. In 1942 I went away to the wars, but thanks to my friend's interest, the conversation continued. By V-Mail we talked about Abraham and the laughter of Sarah, the joyousness of St. Francis, and the art of Durer.

The Great Books—that was Augustine's *City of God* discussed with a Baptist chaplain on the pitching deck of a troopship in mid-Atlantic. It was a bitter phrase from *Hamlet* in the Mojave Desert. It was Freud debated heatedly by the light of Coleman lanterns. It was something you lived with and talked about, but it was not anything you tied up with *Success* or even with the war effort in any narrow sense.

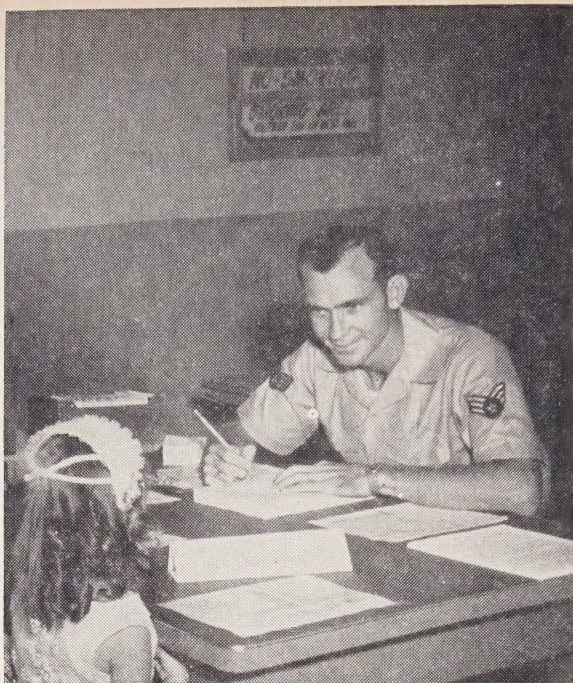
The Beatific Vision

There is an idea older than Plato, that the ways of truth lead ultimately to the vision of God. This is what the Great Books meant to me long ago. Perhaps this is not enough. Perhaps this does not sell books. But I wish it did. Then men might sell all they had to buy that costly pearl.

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Air Force

From a story by Polly



Above: Registration of new pupils keeps several people busy each Sunday morning. Here A/IC E. J. Welch, chaplain's assistant, registers the daughter of a technical sergeant.

There are four husband and wife teams on the Sunday school staff. They are Chaplain and Mrs. Willard Conradson, T/Sgt. and Mrs. Arnold V. Jones, WO and Mrs. Harley Mills, and Capt. and Mrs. Stanley France.



Receiving his Sunday school book for new quarter is Grant Bloodgood, son of Major and Mrs. Donald D. Bloodgood. His teacher is Mrs. Anderson, wife of Major K. K. Anderson, who has been on the teaching staff since a few weeks after the Sunday school was organized in June, 1956.



nday School

Photos by Dick Canaday

ere four teachers and 24 pupils. Today a crew of 21 regular teachers and substitutes instruct the 291 children, who range in age from 4 to 15.

In charge of the Sunday school is an ELC chaplain, First Lt. Willard Conradson. His wife has been superintendent since September, 1957.

For the past 12 months more than 90% of the enrollment has been present on Sunday morning, compared with an average of 60% in churches in the community. The attendance figure is even more impressive because there are only four families actually living on the base. All the others live from 3 to 15 miles or more away from the base.



Being surrounded by Air Force training aids doesn't distract these 4-year-olds. Their teacher is the wife of M/Sgt. T. S. Rubottom.

Starting a new year for the Sunday school means new material and particularly a new roll book. Mrs. W. L. Conradson, superintendent, gives such a book to Mrs. Bond, wife of Major Bond, and teacher of the Junior Department's fifth grade class. There's always a full staff on Sunday morning because each teacher has a substitute.

Perfect attendance for a year was attained by Richard Haddock, son of Capt. and Mrs. Lloyd Haddock. His pin for this achievement is pinned on by Chaplain (1st. Lt.) Willard Conradson, project chaplain for the Base Sunday school. Richard is a member of the Junior High class.





O come, little children,
O come and behold,
The manger is cradling
The Babe, as of old,
Blest Mary and Joseph
Bend over Him there;
And shepherds are kneeling
Devoutly in prayer.

Christoph von Schmid

Advent Light—Forever

“... light has dawned”— Matthew 4:16

No more can one separate the First Advent of our Lord from His Second than one can separate the flower from the fruit. He came into the world “in the fullness of time,” and Light dawned. As the Light of the world He walked among men, taught them, loved them, healed them, admonished them—and died for them.

But that was not intended to be the end, nor was it. Through His whole life ran the promise that He would come again; that the fulfillment of eternity awaited those who were walking by His Light here on earth. A day was to come when the Light which we now see as in a mirror darkly, should shine in eternal splendor, so that we, with Him forever, should walk in Light forever.

One of the many fine hymns in the *Service Book and Hymnal* which probably few of us have known strikes the chord of mingled joy and longing which should characterize the Christian who thinks of Christ's return. It is No. 9 in the book, and the climactic last stanza reads:

*The King shall come when morning dawns,
And Light and beauty brings:
Hail, Christ the Lord! Thy people pray,
Come quickly, King of kings.*

He comes again. Why? For judgment? Yes, of course for man is a responsible and therefore an accountable creature. But it may be that we have placed too much emphasis on that. It may be that the feeling of joyful anticipation which should characterize our thinking of His return has been replaced too often by dread and foreboding. It is true that He comes to judge all, living and the dead. It is true that the Judgment Seat is a place to fill one with awe.

But it should not fill the child of God with dread and fear. What should we dread? Whom should we fear? Is not He who sits on the Judgment Seat the same who has been our Light? John, looking into that light of the future of eternity, said: “Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him; we shall see him as he is” (I John 3:2).

And now Advent is about to dissolve into Christmas. Step by step the day of His birth has been approaching. Week after week the Light has been growing stronger. Now the Sun of righteousness is about to rise, with life in His wings. Let the anxieties of life and the cares of earth be laid aside. Let the darkness flee away before the Light have sway. For Christ, the Light of the world, is about to be born again in your heart and mine.

Mission Field in Brazil

Dr. Rolf Syrdal

This background article about the ELC's new mission in Brazil was written at the request of Lutheran Herald as a follow-up of recent discussion in Europe. (See last week's news section.) Ed.

Brazil at the present time is called one of the most open fields of mission opportunity in the world. It was with this generally accepted opinion that the ELC Board of Foreign Missions made a survey of the country.

In the northern Amazon area where the population is sparse, there seem to be sufficient mission organizations working at the present time. There is the best opportunity along the coastal area, but here too there are old settled mission groups at work that have been actively engaged in evangelism and building churches. Several of the missions in the two areas mentioned have been drawn to the more open possibilities in the new area in western Parana and in southern Matto Grosso, where immigrants from other parts of Brazil and from other countries are clearing out a frontier land with new homes and cities in need of the Gospel. Guided by observations and advice from mission leaders, this area was surveyed and selected as an area of need and of opportunity.

In all of our investigation, we maintained close contact and consultation with the Division of Latin America of the Lutheran World Federation and the leaders of the 509,000-member synodal Federation of the Evangelical Church of Lutheran Confession in Brazil. The latter Church is largely composed of descendants of German settlers and is basically active among German ethnic groups, although its work is carried on partly in the Portuguese language. The Church's general attitude toward us has been expressed by the president of the Federation, Dr. H. Lieper, in the words, "The ELC need not fear a non-cooperative or hostile attitude from our Church if it stands by the decision it has taken." He fur-

ther stated that the North American Church can expect "all brotherliness as is fitting to Christians and all readiness to co-operate as is to be expected from an LWF sister Church."

In spite of the friendliness that has been maintained between us and the Federation, they have had reservations about our entrance into the area that has been chosen. They have generally considered that area to be a part of their sphere of influence and activity, but it is found that very few of their pastors are engaged in western Parana, an area about the size of Minnesota, and that only one pastor is active in Matto Grosso, a state about twice the size of Texas. Furthermore, it has been the attitude of our mission at all times that we would in no way compete with the Federation in its specific responsibility for the German ethnic group, but that we would be doing mission work among the non-Germanic groups in need of evangelism which constitute by far the largest percentage of the population.

One of the basic reasons for their reservation is the very fact that we are planning to do mission work. They have considered the population as being nominally Catholic and feel that they therefore should be recognized as a fellow Christian body. Allied to this opinion is the fear that if mission work is conducted among the people of the area, the Catholic Church might arouse opposition to the church now established among the German settlers in the area. This reservation comes from a basically different concept of mission responsibility between their organized church and our mission. We have gone in on the compulsion of God's commission that asks that all people should be evangelized and brought into His fellowship. We feel that we would be disobedient to God if we had the ability to enter into the Brazil area and refused to do so under present conditions.

Statistics indicate that the Catholic Church claims only 3½% of the men

and 9½% of the women of Latin America as active members. Our survey discovered large areas and great numbers of people without any church contact, which would indicate that the need is real and that our obligation as Christians lies in reaching these people with the message of salvation. Furthermore, it has been demonstrated in Colombia that even though there has been strong persecution of the Protestant Colombians, this persecution has not in any way interfered with the regular worship and church activity of the German and Scandinavian communities.

In entering Brazil after consultation with the groups concerned, we have been cognizant from the beginning of this reservation on the part of some of the leaders of the Church. We fully respect their opinion and consider them a sister church with which we can work without difficulty. We are convinced that difficulties will dissolve as our missionaries work with the pastors of the Federation and that fears will completely disappear when we are given the opportunity to demonstrate our good will and full co-operation with this group.

Our Church has decided to go into Brazil and we feel that the work must be continued without abatement. We face the work in full confidence that God will bless our efforts and that we will find plenty of room and rich opportunities for carrying out a rich ministry in the name of our Lord.

The choice of the Federation is not whether they are to be alone in the vast areas constituting the great country of Brazil. The question is actually that of deciding whether they wish to have other Protestant missions and sectarian groups crowding into the area adjacent to theirs, or whether a friendly Lutheran group will carry on activity close to them that can be co-ordinated and fully co-operative. We look forward to increased fellowship already being enjoyed between our missionaries and the German pastors of the Federation. We urge continued prayer and support for this great new venture among our neighbors to the South. In carrying out God's will in full humility and consecration we will be blessed and will bring a blessing.

This is an editorial we would much prefer not to write. It will result in sharp disagreement on the part of those who hold divergent views on the subject of Christian Liberty; and the more their views tend to be extreme on either side, the more violently they will disagree. Nevertheless, we are convinced that the time has come to air this subject—one of the most difficult in the entire realm of Christian life and conduct.

Liberty —

License —

Legalism

In our issue of November 11 we answered a question regarding the attitude of The Evangelical Lutheran Church toward the liquor traffic and the use of liquor. We pointed to the fact that our Church has taken a consistent stand against the liquor traffic and has on numerous occasions warned its members of the danger which lies in the use of liquor. Then, since we have a high regard for the virtue of honesty, we added: "However, it must be borne in mind that the Lutheran Church does not go beyond Scripture. . . . As long as Scripture does not absolutely forbid the use of liquor, the Church has no right to do so either."

We have received a number of letters taking us to task for that statement. The presumption of some of our correspondents seems to be that any person who is not willing to wrench Scripture out of its context in order to make total abstinence Scripturally obligatory, has sold out to the liquor industry. One person referred to twenty passages, not one of which could, if taken in its context, be said to prove what the letter-writer said it proved. One person pointed to the fact that one of the auxiliaries of the Church teaches total abstinence, and left the reader to assume that therefore the Church which the auxiliary serves is obligated to do the same!

There are several aspects of all this which are disturbing, if not downright frightening. Basically, it reveals a distressing ignorance of the doctrine of Christian Liberty, that doctrine so dear to the Apostle Paul. (One correspondent referred to Galatians 5:19-21 as a proof passage, evidently not realizing that this chapter is Paul's statement on Christian Liberty and that it teaches the exact *opposite* of what our correspondent contended!)

On a following page we are reprinting a statement on Christian Liberty which gives the official declaration of The Evangelical Lutheran Church. It is a part

of *The United Testimony on Faith and Life* and been adopted by all three of the bodies soon to unite. It was formally adopted by our Church at the convention of 1952. It states concisely what the Bible teaches concerning Christian Liberty.

Any mature Christian knows that the Bible's teaching on Christian Liberty poses problems in the area of conduct. *Liberty can become license*. That is one of the pictures—a tragic one. It happens when a person uses the freedom which Christ won for us on the cross to free himself from the restraints of Christian love, conscience, and responsibility. When liberty becomes license, the soul dies. *There is nothing in Scripture which tells one from the dictates of an enlightened, sensitive conscience*. He who seeks in the Bible's teaching concerning Christian Liberty license to live as he pleases, without regard for his God, his neighbor, or himself, is doomed to failure and is in danger of losing his soul on his Lord. License has no sanction in God's Word.

But neither has legalism. It is perfectly legitimate and often praiseworthy, for an individual to set up for himself standards of conduct which go beyond the teaching of God. A person who arrives at the conclusion of total abstinence from the use of liquor as a beverage is necessary for him because he is a Christian and does this the right course to take, is perfectly within his rights and should not be blamed. Would that such standards were universal!

But that, like every other Christian stand, carries with it its own temptations and dangers. One of them is that this may become a matter of self-justification, so that that person's hope of salvation is in his self-imposed ethical standard. Christian conduct is not a means to salvation, it is a result of being saved. Some of the letters we have received come dangerously close to setting up a standard of salvation through abstinence.

The second temptation is to judge others. Scripture gives no human being the right to judge other people's standards which go beyond Scripture. He may judge himself, but he is not free to judge others. He may and should—attempt to persuade others of the wisdom of the stand he himself has taken. But when he sets himself up as the judge of another's conduct, he is on a very, very dangerous ground.

The third temptation is one to which we have alluded: that of wrenching Scripture out of its context in order to prove a point. Scripture interprets Scripture.

d context cannot be disregarded. The Bible is not book of isolated statements without connection with e another, to be pulled out as "proof passages" for me preconception.

We still remember a so-called "temperance song" hich we sang in grade school entitled, "Touch Not, aste Not, Handle Not." Based on Scripture, to be re, but what does that passage of Scripture really y? "Why do you submit to regulations, 'Do not handle, o not taste, Do not touch' (referring to things which perish as they are used), according to human pre- pts and doctrines? These have indeed an appearance wisdom in promoting rigor of devotion and self- asement and severity to the body, but they are of no lue in checking the indulgence of the flesh" (Colos- ns 2:20-23). So a passage was made to say something a temperance song the exact opposite of what that ssage really says.

et no one interpret these lines to be an inducement laxity in Christian conduct nor as an inducement the use of liquor. The stand of this magazine in the ea of temperance has been plain all the years it has isted. It has not changed, nor will it. But let us not rmit enthusiasm for a worthwhile cause to lead us disregard one of the dearest teachings of Scripture, e teaching that is embodied in the words, "Christian berty."

We Are Thankful

wo days before Thanksgiving, Miss Mary Dybvig the Subscription Department sent a note over to r office which read as follows:

Circulation, LUTHERAN HERALD

Dec. 2nd issue 100,700

Last year, same date 79,400

hese figures told us three things: (1) that, for the st time in our history, circulation had passed the 0,000 mark; (2) that our circulation that day exceeded st year's by 21,300; and (3) that, since returns are ll incomplete, there is every possibility that our year- d circulation will be many thousand higher than it today.

Truly, a wonderful Thanksgiving Day gift to the ff and business management of LUTHERAN HERALD. nd we are deeply thankful. First to God, whose serv- t the paper is. Next to all those whose efforts the st weeks have been directed toward placing the paper as many homes as possible. And then to you, all of u, who receive the paper into your homes. Our prayer that God will guide us in preparing a Christian maga- ne worthy of its name.

Traditions Can Be Created

Recently a conversation with one of our pastors yielded a thought so simple that anyone should have been able to originate it, yet which opened for us a completely new line of thinking. Our friend is pastor of a congrega- tion which is receiving a large influx of new members with varying religious and cultural backgrounds.

He raised the question, are our congregations making use of the traditions which are being brought into them by people from other cultural, religious, and social back- grounds? He added the comment that it is tragic if a congregation does not make use of opportunities thus presented to establish some new traditions of its own.

He gave a concrete example. A few years ago a num- ber of German families joined his congregation, fresh from the church life of their native land. It was imme- diately noticed that when one of them entered the church for worship, he invariably stood at his place in the pew for a moment's silent prayer. Certainly, said the pastor, a beautiful custom, but one which was com- pletely strange to his people. What happened? Did the congregation see here a lovely and meaningful habit which its members generally might well adopt? On the contrary, the new members soon became aware that the tradition they had brought with them from another land was quite outside the experiences of the congregation to which they now belonged. The result? One by one they dropped the custom.

The pastor went on to say that this is just one of a number of instances. Every cultural and religious group has its own dear and meaningful traditions. Should not those traditions be incorporated in the life of our congregations? Thus the new member will re- tain the finest of what he had, at the same time as he learns the customs and traditions of the church to which he now belongs. On the other hand, one of his gifts to the congregation which has received him is that he helps it adopt customs which over the years will become a part of its worthwhile and meaningful tra- ditions.

The pastor told us that he had spoken with his Board of Deacons about this. They decided that something should be done about it. The other day a letter from him informed us that a series of small meetings were just being started with the hope that a new set of tra- ditions might be established. We shall watch them with interest. In the meanwhile, are there not many other congregations that need to learn from their newer mem- bers how to enrich their customs and life?

Christian Liberty

"If, therefore, the Son shall make you free, ye shall be free indeed" (John 8:36). In the conviction that this liberty is a basic part of our Christian heritage, re-emphasized in the Lutheran Reformation, we exhort all Christians to know this freedom in fulness of experience. "For freedom did Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage" (Gal. 5:1).

Standing fast in this liberty wherewith Christ has made him free, the Christian subjects himself in love to Christ and to his brethren. As a child of God, being led by His Spirit (Rom. 8:14), he walks not after the flesh, but after the Spirit, resisting the desires of the flesh, aspiring to the fruits of the Spirit, seeking to give no occasion for stumbling to weaker brethren.

"For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if you bite and devour one another, take heed that ye be not consumed one of another. But I say, Walk by the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like, of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. If we live by the Spirit, by the Spirit let us also walk. Let us not become vain-glorious, provoking one another, envying one another" (Gal. 5:13-26).

"Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:1-2).

"And be not drunken with wine, wherein is riot, but be filled with the Spirit" (Eph. 5:18). (I Peter 1:2-11). "But take heed lest by any means this liberty of yours become a stumblingblock to the weak. For if a man see

thee who hast knowledge sitting at meat in an idol temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when they are weak, ye sin against Christ. Wherefore, if my brother causeth my brother to stumble, I will eat no flesh evermore, that I cause not my brother to stumble" (1 Cor. 8:9-13).

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God" (1 Cor. 10:31-32). "And this I pray, that your love may abound yet more and more in knowledge; that ye may have all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ unto the glory and praise of God" (Phil. 1:9-11).

In mutual approach and understanding, the church bodies concerned expect that all member congregations shall give free course to the Word of God as it teaches us how to live as the children of God.

The church bodies concerned know and confess "that the Law is holy, and the commandment holy, just, and righteous, and good" (Rom. 7:12), and that Jesus laid the Law with all its implications on the hearts and minds of all His disciples.

They also know that there are issues not specifically covered by clear statements of the written Word of God (e.g. establishing borderlines in relation to amusements, dress, food, and beverages), and they expect the ministry of teaching in each constituent part to guard toward clarity of thought and sensitiveness of conscience to the end that "every man be fully persuaded in his own mind" (Rom. 14:5, AV) and that each and every live up to their expressed convictions.

In this connection they also expect an understanding of the fact that compulsions lying upon the individual in response to God's grace toward him are not to be made laws for the control of the lives of others. "Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth; for God hath received him. Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand" (Rom. 14:3, 4). (1 Cor. 10:2:5). "Let us therefore, as many as are perfect (grown), be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you only whereunto ye have attained, by that same rule let us also walk" (Phil. 3:15).

From United Testimony on Faith and

For the Family Altar

J. R. Hestenes

Toward the Sunday After Christmas

Christmas Places

The Epistle: Galatians 4:1-7 • The Gospel: Luke 2:33-40

Monday, December 22

THE INN

Read Luke 2:7

There was no room for them in the inn.

The Bethlehem inn missed its great opportunity. It could have been the birthplace of the Lord. Because the innkeeper said no, the inn remains to this day a parable of an empty Christmas. The inn was filled to capacity, but it was, in reality, empty. It was doing brisk business, to be sure. But it was without a blessing. Just as our Christmas can be unless we watch it. All the fret and the stir, the multiple parties and gatherings, the commercialization of Christmas—all these combine to hang out the sign, "No Room."

But we want to make room for You, Lord Jesus. We want Christmas to have its right meaning. Help us to keep in reserve for You a right place in the remembrance of Your birth, so that it will be with joy that we sing praise to God for sending the Saviour to earth. It is not more of the earth's emptiness we seek, but the fullness of Your saving grace. Amen.

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Thursday, December 25

THE MANGER

Read Luke 2:7

... And laid him in a manger.

It is Christmas Day. In our thoughts we go back to Bethlehem, find our way to the stable, perhaps not far from the inn. And there we join the shepherds who have come in from the field. Quietly we step into the stable, and come forward to the manger. In the manger is a little babe, the Christ Child.

And there we worship. For here we see God's Gift to earth; the Savior He has sent for sinful man. In this Gift we have our life. Against this Gift we measure the worth of all things. Through this Gift we are blessed.

Bring us to the Manger today, O God, that we may adore the Christ. We thank You that You made the coming of Your Son into the world a coming in terms that all can understand. In faith we can see the miracle of the Manger; that this seemingly helpless Child is the One who shall be the strong man, the victor, the champion over all the foes of man. In His Name we pray. Amen.

Tuesday, December 23

THE FIELD

Read Luke 2:8

And in that region there were shepherds out in the field.

It is not at all surprising that the first to hear the news of the birth of Jesus were some shepherds out in a field. And they were the first to truly comprehend it. Privileged group! But this was not strange, because these shepherds were in an area of receptivity. It was quiet out there. There was no hustle or bustle, no noise so great that a person was unable to think. There was no pace so quick that God had to run to catch up. God comes into quiet places to make Himself known.

Help me, O God, somehow to make a field for Christmas, building the fences as wide as I can, so that in the midst of its quietness You may come to me with the blessed announcement of the birth of my Savior. By Your help I can find such quietness in the Word and in prayer, even though many demands are made upon my time. In Jesus' Name. Amen.

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Friday, December 26

THE HEAVENS

Read Luke 2:13-14

And suddenly there was with the angel a multitude of the heavenly host praising God ...

Even the heavens were enlisted in the celebration of the first Christmas. Angels appeared to the shepherds over the fields. They announced the birth of Jesus, and they sang, "Glory to God in the highest, and on earth peace among men with whom he is pleased!" Nor was this surprising. If anyone was interested in the good news of a Savior born, heaven would be. It is in keeping with the words of Jesus who later was to say that there is great joy in heaven over the repentance of a sinner.

The heavens have constantly declared Your glory, O God. Let me lift up my eyes in childlike faith, and there refashion the wonder of angels breaking the stillness of the night with their glad song. There is reason for rejoicing in the birth of the Savior. Fill my heart with a song of praise, so that in all my days there will be joy in Your gracious remembrance of me. Amen.

Wednesday, December 24

THE STABLE

Read Luke 2:7

And she gave birth to her first-born son ... and laid him in a manger.

To humanity, who would arrange things quite differently, the birth of Christ in a stable does not make much sense. If He was sent of God, man reasons, if He was to be King, why was He not born amidst great splendor, and in the best of circumstances? But He did not come to enjoy splendor. He came to serve. His birth in a stable is the introductory picture of the humility He came to wear. In coming down from above, and taking upon Himself the form of a servant, He humbled Himself for me and all who seek salvation.

We thank You, Heavenly Father, that Jesus humbled Himself for our sakes. And that by coming into our life He draws close to our human needs, He becomes one with us, yet without sin. Make us glad at Christmastime for this Jesus who is within reach of all the lowly, the downcast, the downtrodden, the needy and the sick. In Him, O God, You come to us with Your Almighty love. Amen.

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Saturday, December 27

THE HEART

Read Luke 2:16

And they went with haste, and found Mary and Joseph, and the babe lying in a manger.

Having heard the announcement of the angel, the shepherds found an answer to the longing of the heart. When they made haste to go to Bethlehem to see what had taken place, they were following the bidding of their hearts. Coming into the stable, they saw with their eyes, but they understood with their heart, that this was the Christ, whom the angel had spoken of. When they made known what had been told to them, they spoke from overflowing hearts.

Christmas is a matter of the heart, dear God, and it is there I must observe it and keep it. Let me know the heart of Christmas, then it shall come into my heart. It is not in the external's, not alone in the traditions and the festivities that Christmas comes. It comes not at all unless it comes within, to the heart. Make alive in me the truth of Christmas. Amen.



The CHURCH in Today's World

Says Church Must Aid Urban Renewal

Co-operation of churches is essential in urban renewal planning, James F. Reynolds, executive director of the Providence Redevelopment Agency, told a research and strategy seminar sponsored by the Rhode Island State Council of Churches.

"Every smallest effort a church gives to rehabilitation of its neighborhood will be repaid many times in economic and social benefits to the church," he said.

Mr. Reynolds reported that his agency had found that any serious decline in local church income in old and established congregations was "a symptom of critical decay in the neighborhood."

Churches should build the best of facilities in declining neighborhoods and set an example in their care and upkeep, he added. They should also instruct members "on their private and public responsibility to care for their property," he said.

He urged strong church pressure against the purchase of property "for the purpose of charging exorbitant rents for inhuman hovels."

"If this practice were called unjust and if the people were taught that it is exploitation of the public welfare, a strong force would be created against slum-landlords, living in blissful unconcern for the human misery which mints their money," Mr. Reynolds said.

Marriage Theology Needed

An increasing demand in the Christian Church for a theology of marriage and family life including sex was noted by Dr. W. Clark Ellzey of Stephens College, Columbia, Mo.

The demand for such a theology, he said, represents a need for a value structure around which life may be organized.

Dr. Ellzey, chairman of the marriage and family department at Ste-

phens, addressed a regional consultation of Christian educators on sex education meeting in Cincinnati, Ohio. Sponsored by the National Council of Churches' Division of Christian Education, it was attended by a select group of 50 denominational representatives, chaplains, and social workers.

"The Church itself," Dr. Ellzey declared, "was trapped in the conspiracy of silence which hid sex behind a veil of obscurantism, and our modern youth are now asking to bring sex into the open and help them discover its relationship to our Christian ethic."

However, the educator said he was a little suspicious of this request by youths "because there is the danger that it may represent refusal to try to think things through for themselves and a desire to be told by a Church which represents authority."

"Whatever else they revealed," he added, "there is strong support for the idea that we in America advocate one form of behavior but actually perform on an altogether different level."



BISHOP TURNED FIREMAN—Former Presiding Bishop Henry Knox Sherrill of the Protestant Episcopal Church turned "fireman" on his 68th birthday. The helmet was the gift of the volunteer firemen of Greenwich, Conn. The group invited the retiring bishop to join them after he donated a barn on church property to help store their apparatus.

20 Year Plan . . .

Chicago Protestant Deficit

In the next 20 years the Chicago metropolitan area will require 900 new Protestant churches at a cost of \$600,000,000, according to an estimate the Church Federation of Greater Chicago.

Dr. John A. Gardner, administrative secretary of the federation's New Chicago Spiritual Goals Committee, disclosed the construction needs at the group's second annual meeting here.

Linking the estimate with the federation's projected campaign to win 1,000,000 new members for the area Protestant churches by 1975, he termed the drive "an all-out effort to counteract the city's Protestant deficit."

The membership campaign, announced last July, is scheduled to begin with a city-wide visitation evangelism program with some 7,000 lay men and women calling on 100,000 unchurched people next spring.

Consisting of 100 local business and professional leaders, the goals committee provides funds for research projects of the federation and its church development office. A \$165,000 research program is now under way here to study needs of urban Protestant churches.

The federation comprises 27 Protestant and Eastern Orthodox member denominations.

Included in the construction estimates were replacements for aging churches in inner-city neighborhoods to be developed and establishment of churches in new suburban sections. Building costs would be borne by the denominations organizing the churches.

Dr. Gardner urged Chicago's existing churches to accelerate their program to help newly-arrived Puerto Ricans, Negroes, and Southern whites to adjust to urban life. "City churches," he declared, "must take on a new dimension — community service — they want to survive."

10 Ideas Born in Church "Brain Storm"

Ten ministers and four laymen ne up with nearly 100 ideas on how improve every-member church canvasses during a "brainstorming" panel monstration in Minneapolis.

The demonstration was led by Wild A. Pleuthner, New York, vice-president in charge of brainstorming d communications for Batten, Bar-n, Durstine & Osborn, Inc.

Mr. Pleuthner said the aim of brain-orming is "to pile up a quantity of ernative ideas."

Criticism is ruled out, he explained. e rang a bell whenever one of the nel members objected to a sugges-n advanced by another panel mem-r.

"The wilder the ideas the better," said. Quantity is wanted because e greater number of ideas, the more e likelihood of good ones. All ideas re written down by two secretaries ho sat on either side of Mr. Pleuth-r before the panelists.

Among the ideas advanced on im-oving the every-member canvass ere these:

Have the canvass right before Easter. licit time and talents as well as oney. Talk in terms of giving a per-centage of one's income (and raising each year) rather than dollar goals. dapt the chain letter system to canv-ssing with every person visiting two her persons on a list of members.

Also: Have congregational dinners hich members would sign their edges. Have a Sunday school child o with a solicitor on each call. Have lesmen in the congregation give a les "pitch" to solicitors before they out. Be sure all canvassers make eir own pledges before they go out. onduct a "teaser campaign" in the nday worship bulletins.

And: Have simultaneous canvasses l all churches on same Sunday and t an over-all barrage of publicity. sk for pledges on a weekly basis. ive every canvasser information on nount of church contributions which ay be deducted from income taxes. ead Bible verses covering tithing. mphasize that people need to give— ot to help the church, but themselves ritually. Don't present a budget to e parish.



—RNS Photo

TV BIBLE COURSE POPULAR—More than 1,500 persons signed up for the first college course in Bible study offered on television in Washington, D. C. Shown conducting the Saturday morning class is Dr. Edward Bauman of American University and his studio class of 12 students who appear with him each week.

In Three States . . .

Urge Migrant Ministry

Protestant churches have been urged by government leaders from three states to step up their programs for migrant workers and to press for federal laws on behalf of these "voteless and voice less people."

Joining in making the plea were Gov. Averell Harriman of New York, Gov. Robert E. Meyner of New Jersey, and Commissioner of Labor William L. Batt, Jr., of Pennsylvania.

They spoke at a symposium before some 500 officials of state, civic and religious agencies at the fourth annual luncheon of the National Council of Churches Migrant Committee.

The three speakers all agreed that no solution of the problems faced by some 2,500,000 migrant workers in this country is possible without the help of church and civic organizations in creating a favorable public opinion for federal legislation.

Gov. Harriman lauded the National Council of Churches and other church groups for being instrumental in assisting about 35,000 migrant laborers who come to New York annually.

He said both Protestant and Roman Catholic groups participated in helping to draft better state laws last year for the protection of migrants.

Gov. Meyner noted that church groups "are the best potential lobbyists for the unheard voice of the migrants."

He called on churches "to help local communities realize their responsibility to the migrant people." Churches, he added, should also develop their own programs, especially in such fields as the education of migrants' children.

Mr. Batt asked churches to establish more recreational programs for the migrants and urged them to "carry the word of the migrant's plight to all parts of the United States, especially in the South."

The labor commissioner stressed that "so preciously few people" are interested in the migrants' welfare problems that most states have not even begun to solve them.

WHITHER THOU GOEST

A Milwaukee minister arriving in Phoenix, Ariz. to start a new church was followed by almost his entire flock after they voted to sell their church building and go along with him.

When Mr. Morris announced that he would take the Phoenix Gospel Temple pastorate, his parishioners loaded a moving van down with the Milwaukee church's pews, folding chairs, electric organ, and other furniture—then departed themselves.

Most said they hoped to be in Phoenix for the opening service on Thanksgiving Day, and Mr. Morris said that by Jan. 1, all 90 probably would arrive. He said he knew only one parishioner who was staying in Milwaukee, a woman whose husband is not a member of the congregation. Those who are giving up jobs will seek other employment in Arizona.

Lutherans on TV

The Lutheran Church is being featured on two nation-wide telecasts in the United States and Canada this month.

The first program is being telecast by the CBS Television Network on December 14. Under the title "By Faith Alone," the half-hour program illustrates the history of the Lutheran Church in old paintings, woodcuts, and carvings. Lutheran precepts regarding worship, education, and the Christian life are translated into modern medium.

"By Faith Alone" is one of the "Heritage" series which is telecast by most stations every Sunday at 3:30, Eastern Standard Time.

Word has also been received that the Christmas Eve service of the Lutheran Church of the Reformation in Washington, D.C. will be televised over the ABC network from 10:30 p.m. to 11:30 p.m., Eastern Standard Time.

Seven Lutherans Listed for "Church of Air"

Seven Lutheran churchmen are scheduled to appear on the Columbia Broadcasting System's nationwide radio series "Church of the Air" during its 1958-59 season.

Miss Betty Barth, secretary of the Department of Radio and Television in the Division of Public Relations of the National Lutheran Council, announced here that the following Lutheran programs have been scheduled:

Feb. 15 at 10:30 p.m. (EST)—Dr. J. C. Kjaer, pastor of St. John's Lutheran Church in Seattle, Wash., a congregation of the American Evangelical Lutheran Church.

March 22 at 10:30 p.m. (EST)—Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania of the United Lutheran Church in America.

April 5 at 10:30 p.m. (EST)—Dr. Morris Wee, pastor of Bethel Lutheran Church in Madison, Wis., a congregation of The Evangelical Lutheran Church.

May 31 at 10:30 p.m. (EDT)—The Rev. Merton L. Lundquist, pastor of Gethsemane Lutheran Church in Austin, Texas, a congregation of the Augustana Lutheran Church.

June 21 at 9:30 a.m. (EDT)—The Rev. Arthur C. Nitz, president of the California-Nevada District of the Lutheran Church—Missouri Synod.

Sept. 13 at 9:30 a.m. (EDT)—The Rev. Martin L. Koehneke, president of Concordia College in River Forest, Ill., a school of the Missouri Synod.

Dr. Edmund Steimle, a member of the faculty of Lutheran Theological Seminary at Philadelphia, was the first Lutheran speaker on the program, appearing Oct. 12.

LWF Greets New Bishop; Scores State Intervention

Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, wired the federation's "warmest greetings" to Bishop Zoltan Kaldy upon his installation as head of the Southern District of the Lutheran Church in Hungary. At the same time he accused Hungary's Communist government of intervention in religious affairs.

"The prayers of the Church go with you," Dr. Lund-Quist assured Bishop Kaldy. He added, however, that the LWF regarded the removal of former Bishop Lajos Ordass, one of Hungary's staunchest anti-Communist religious leaders, as a "unilateral government act in displacing the Lutheran leader who was trusted by the Church."

Bishop Kaldy, a 39-year-old bachelor, was elected to his new office last October with the approval of the Communist government.

In his installation sermon, the bishop promised "to do everything possible in my position so that good relations between our Lutheran Church and the Hungarian Peoples Republic may be further developed," the LWF news bulletin reported. It quoted from *Evangelikus Elet*, official publication of the Hungarian Church.

Bishop Kaldy, the bulletin said, stated that his Church must take part "whole-heartedly and joyfully" in the work of the Lutheran Federation and the World Council of Churches. However, it added, he urged these bodies to free themselves from the temptation to see Hungarian churches "through certain persons' eyes." This, said the bulletin, was an allusion to

Dr. Ordass and some of his associates who found it impossible to come to terms with the Communist regime.

For California College . . .

Scholarship Fund Set Up

The first scholarship fund for a new Lutheran college being established in California has been received. The ten thousand dollar fund is to be known as The Lewis and Emma Olson Scholarship Fund.

The primary purpose of the scholarship, established by Mrs. Emma Olson, is to encourage her grandchildren and great-grandchildren to attend a Christian college. However, the scholarship is to be held in perpetuity and after the great-grandchildren have had the opportunity to use the scholarship, the college is to offer its benefits to other worthy scholars.

LWA Short 38 Percent

More than one-third of Lutheran World Action's goal of \$3,610,000 was still to be raised as the annual appeal entered the last two months of 1958.

The Rev. Rollin Shaffer, assistant director of LWA, reported here that \$2,248,715 had been contributed to the campaign by the end of October. That was 62 per cent of the amount sought to underwrite inter-church aid and other relief projects carried on by the National Lutheran Council and the Lutheran World Federation.

Closest to its goal among the eight church bodies of the NLC was the American Lutheran Church, with contributions of \$490,133 or 75 per cent. The ELC, fourth on the list, had contributed 53 per cent of its goal.

U. S. Hungarian Lutherans Publish Church Paper

"Eros Var" (A Mighty Fortress), an 8-page monthly publication for Hungarian Lutherans, is being published in Cleveland, Ohio, by the Hungarian Lutheran Conference of the ULC. The Rev. Gabor Brachna, president of the conference, is anxious to reach Hungarian refugees in Lutheran congregations who may want to subscribe to the new publication. Pastors and others interested may receive sample copies of the paper by writing Pastor Brachna at 2836 East Boulevard, Cleveland.

Within the ELC

"Last" Convention . . .

Luther Leaguers Meet

More than 1,100 young people attended the "last" convention of the Eastern district Luther League of the ELC in LaCrosse, Wis. last month.

Six ELC churches of the area were hosts to the convention, the last to be held in the district before the merger of the ALC, ELC, and UELC. Speakers included the Rev. Gordon Selbo, the Rev. Harland Swiggum, the Rev. Gordon Smedsrud and Dr. Alvin Rogness.

A feature of the convention was a Saturday outing to the campus of Luther College, Decorah, Ia., including attendance at a football game there. In order to accommodate the overflow crowd at the Sunday morning worship services at Our Savior's Church, LaCrosse, a closed television circuit was installed. The installation made possible the viewing of the service from several rooms in the basement of the church.

The Rev. Jack Olson of Palatine, Ill. was re-elected president of the Luther leagues of the district.

Camp Workshop Planned

The annual Bible camp workshop and ELC Bible Camp Association annual meeting will be held at Luther Seminary, January 5, 9:15-4:30.

The workshop will include four seminars centering around the theme "Communicating Christ in Camps"—

- 1) Through personal relationships;
- 2) Through use of the Bible; (3)
- Through use of the camp; (4) To older youth.

A fifth seminar will be held on "Staff Recruitment, Training, and Organization." This will be led by Mr. Armin Luehrs, YMCA Executive and Camp Director.

The remainder of the Seminar leaders will be men who have inaugurated new approaches in Bible Camping in the last two years. Much new work has been done in concentrating on Staff-Camper personal relationships. New ways of making the Bible live have been explored. Special types of camping experiences for older youth, such as trip camping, weekend camping,

and work camping will be discussed by men who have used these forms.

The annual meeting of the BCA will concern itself with the future of Bible Camp Caravaners, with introducing a Camp Consultant Service, and with the election of officers.

Every Bible Camp group in the ELC is invited to be represented at this workshop and annual meeting. David Preus, BCA President, will preside.

In Iowa . . .

Organize Credit Union

The first Lutheran church credit union in Iowa completed organization last month. The organization was formed to serve members of Lutheran churches in the Decorah area, and was sponsored by the Decorah Circuit Brotherhood.

One hundred laymen and their pastors decided to establish a credit union under the supervision of the Iowa Banking Department. The Rev. Elmer Ellefson, Decorah, said the establishment of a credit union "would attack a serious problem at its roots: the need for low cost credit."

In outlining the operating principles

he said: "A credit union of our own would accumulate savings from church members, pay them a reasonable return, and make these pooled savings available to other church members at low rates of interest . . . Loans would be made primarily on the basis of character . . . These low cost loans could help our church members, for example, to stay on the farm and help young families get started in farming or business."

The Brotherhood within the church is the sponsor of the credit union, but as with all church credit unions, the church itself is not involved in the financial or governmental aspects of the credit union. The credit union is an autonomous corporation, owned and operated by the members of the church.

Credit unions are not new to either Iowa or the nation. They have existed in the United States since 1909 and currently embrace over ten million members in 18,433 units—about 5% of which are church groups. Iowa has over 300 credit unions with 120,000 members. Sixteen of these groups are church credit unions: two ministerial groups, Methodist and Baptist, plus a Presbyterian, a Methodist, a Church of the Brethren and thirteen Catholic parish groups.



WISCONSIN PARISH UNIT—Exterior flood lights surround the new \$330,000 parish education unit of Mount Hope Church, West Allis, Wis. dedicated recently. The building contains a chapel, library, an assembly and choir rehearsal room, youth room, kitchen, offices, and 23 classrooms. Sessions of the 915-member Sunday School are held simultaneously with the three morning worship services of the congregation. There is also a special department of the church school for retarded children. The Rev. Erling W. Hansen is director of parish education. Established in 1925 as a home mission congregation, Mount Hope now numbers 2,400 members and employs six full-time workers. The Rev. Einar Larson is senior pastor.

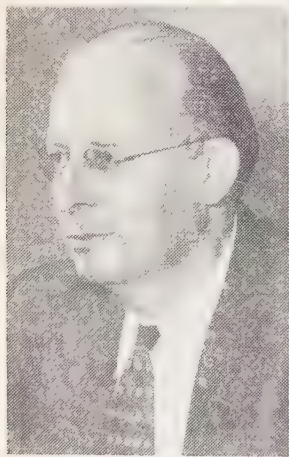
Seminary Convocation Program

A variety of church backgrounds, experience and national origin is found among the four main speakers at this year's Luther Seminary convocation.

The annual school for ministers held on the Breck campus of Luther Seminary in St. Paul, Minn. will begin with the first lecture at 9:30 a.m. Tuesday, January 6 and end with the last lecture at 3 p.m., Thursday, January 8. In the meantime wives of the pastors will hold their annual two-day (Jan. 7-8) session at the Lutheran Brotherhood building in downtown Minneapolis (see schedule).

Speakers at the ministers' convocation include the following:

Dr. Wilhelm Pauck is professor of church history at Union Theological Seminary, New York City. Dr. Pauck is a native of Germany. He studied at the Universities of Goettingen and Berlin, graduating in 1925. He came to



Chicago Theological Seminary in 1925 as an exchange student and the next year became an instructor in church history there. He taught at the Chicago Seminary and on the University of Chicago's Federated Faculty until 1953 when he went to Union Seminary. He is an ordained minister of the Congregational Church and has taught as a guest professor at many seminaries both in the United States and abroad. He is the author of four books and a contributor to several other volumes as well as theological magazines.

Dr. Jaroslav Pelikan is associate professor of historical theology at the Federated Theological Faculty of the University of Chicago. Dr. Pelikan is a graduate of Concordia College, Fort



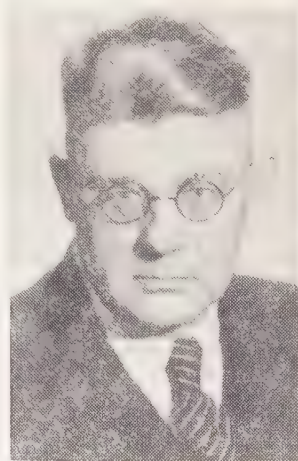
Wayne, Ind.; Concordia Seminary, St. Louis, Mo. and the University of Chicago Divinity School. He taught at Valparaiso University, Valparaiso, Ind., from 1946-49; Concordia Seminary, St. Louis, from 1949 to 1953 and since then at the University of Chicago. He is an ordained minister of the English district of the Missouri Lutheran Church—Missouri Synod. He is the author of or contributor to four books and one of the editors of "Luther's Works" being published in the United States. He is a contributor to several church magazines and quarterlies as well as encyclopedias and reference works. Dr. Pelikan was one of the lecturers in the 1957 Luther Lectures at Luther College, Decorah, Ia. He was elected to the faculty of Luther Seminary, by the ELC convention last summer but declined the call.

Dr. J. E. Herrmann is the director of the department of stewardship, missionary education and promotion of the Lutheran Church—Missouri Synod. He was graduated from Northwestern College, Watertown, Wis. and Con-



cordia Seminary, St. Louis, Mo. served parishes in Canada, Wyoming, Nebraska and Colorado before becoming a district secretary of stewardship in the Missouri Synod in 1947. He has been at his present post since 1950. His subject at the seminary convocation will be "The Theology of Christ's Stewardship."

Dr. Janis Rozentals has taught at the Luther Theological Seminary since 1950. He is a professor of New Testament and Greek. He was graduated from the Theological Faculty of the University of Riga (Latvia) in 1930 and 1934. Later he studied at the Universities of Leipzig and Marburg. He later did pastoral work and taught



the University of Riga. From 1941 to 1945 he was director of chaplaincy service for the Lutheran World Federation in the U.S. and French zones of occupation. He was ordained in the Lutheran Church in 1930.

MEETING OF PASTORS' WIVES Auditorium, Lutheran Brotherhood Building 701 Second Avenue South Minneapolis January 6-7, 1959	TUESDAY		WEDNESDAY	
	9:30	Prayer Session Mrs. George Aus	Prayer Session Mrs. Arthur Olson	
	10:00	Devotional Skit Mrs. Lowell Satre	Missions Mrs. Russell Sanoden	
	10:30	"Enriching Your Life Through Reading" Mrs. Sidney Rand	Practical Hour	
	11:15	NOON RECESS		
	1:15	Bible Study Odd Gornitzka	Bible Study Odd Gornitzka	
	2:00	"Bach in the Lutheran Church Today" Prof. Leland Sateren	"Making Martin Luther Speak English" Dr. Jaroslav Pelican	
	3:00	Coffee Hour	Coffee Hour	

Who's Who Needed

Copies of early "Who's Who" books of pastors, long out of print, are much needed in college libraries.

Leigh D. Jordahl, librarian at St. Olaf College, has asked LUTHERAN HERALD to issue a plea for the following volumes which might no longer be of any use in private libraries:

Norsk Lutherske Prester i Amerika, 1843-1913. (O. M. Norlie, ed.)

Who's Who Among Pastors in all the Norwegian Lutheran Synods of America, 1843-1927.

Norsk Lutherske Menigheter i Amerika, 1843-1916. (O. M. Norlie, ed.)

Copies of the books or correspondence concerning them may be sent to Mr. Jordahl.

housed in discarded buildings and only now will they have buildings specifically designed for child care.

Owned by The Evangelical Lutheran Church, Parkland will begin its drive for \$115,000 from the Lutherans in the West Coast area. The rest (\$63,863) will have to be obtained from other sources.

Completion of the new units will mean a complete child treatment center for the emotionally disturbed children who are being cared for there. The Home has gradually turned to this type of center over the past four years and now is receiving children from all over the Northwest. It is one of the few fully equipped to care for such children. E. Don Moe is director of the home.

100,000 Subscribers

Honor Rolls Added

Twenty more congregations of the ELC have joined the LUTHERAN HERALD's Honor Roll of congregations that subscribe for their church magazine for every member family.

The new additions brings the total of honor roll congregations to 389. These plus the excellent response in the October subscription campaign has raised the subscription list of LUTHERAN HERALD to more than 100,000 for the first time in its history.

The following are the new honor roll congregations:

Our Savior's, Dovray, Minn.—the Rev. Leander Brakke
Immanuel, Everson, Wash.—the Rev. E. Melvin Bremer

Children's Home Becomes Treatment Center

Gaining prominence as a treatment center for emotionally disturbed children, Parkland Lutheran Children's Home, Everett, Wash. soon will be housed in modern buildings. Three units will be constructed at a cost of \$78,863. These will be a children's unit to house 28 youngsters and housewrens and kitchen staff, an office building which will include therapy and office rooms, and a physical activity building which will have space for sports, shop, and a small gym.

The program will continue in the present old college building until the new units are built and then the old g-domed structure (built in 1910) will be razed. It was decided to build around the old structure because of the ideal location and ample space.

During the 56 years of service to over 1700 children, the Parkland Lutheran Children's Home has been



A PASTOR PRAYS—Shown kneeling at the altar at 75th anniversary services last month is the Rev. E. Leonard Johnson, pastor of First Church, Plano, Ill. Pastor Johnson has served this congregation since 1942. The new church was dedicated last year. The Rev. A. R. Mollidrem, a former pastor, and Dr. E. S. Hjortland were speakers at anniversary festivities.

Our Savior's, Wales, N. Dak.—the Rev. Paul E. Bungum
 American, Castlewood, S. Dak., Mr. Arthur Dryver
 Kremlin, Kremlin, Mont.—the Rev. Arthur Grorud
 Our Savior's, Two Harbor's, Minn.—the Rev. T. O. Hill
 Rosebud, Shadehill, S. Dak.; and Bethel and Bethesda, Morristown, S. Dak.—the Rev. Gerald D. Jacobson
 First, Staples, Minn.—the Rev. H. M. McCullough
 Knox, Knox, N. Dak.—the Rev. M. J. Nilssen
 Trinity, Silverton, Ore.—the Rev. A. L. Selid
 Trinity, Houghton, S. Dak.—the Rev. Carl T. Thompson
 Walk's Camp, Limon, Colo.—Vacant
 Christ the King, N. Surrey, B. C., Canada—the Rev. J. T. Dahle
 Garfield, Madison, Minn.—the Rev. Lee Roy Eikanger
 Bethany, Chaplin, Sask., Canada—the Rev. Edw. T. Hedlin
 Glendorado, Princeton, Minn.—the Rev. V. A. Jensen
 S. Blue Earth, Bricelyn, Minn.—the Rev. Dale J. Simons
 Stavanger, Cathay, N. Dak.—the Rev. Donald C. Thorson

Colleges

Atom Smasher Started

Ground-breaking ceremonies were held last month at Concordia College, Moorhead, Minn., for a building to house the only ion accelerator or "atom-smasher" between Minneapolis and Seattle, according to Dr. Joseph L. Knutson, president of the college.

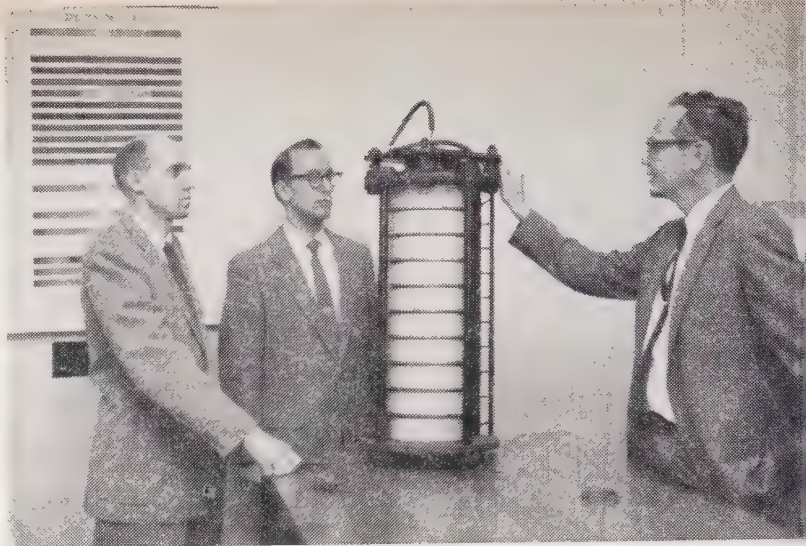
To be built northwest of the Fieldhouse, it is the first unit of the new science hall, to be erected at a later date. The building, which is expected to be completed this winter, will enclose the 20-ton accelerator, plus laboratory facilities for the physics department.

How will the new machine serve students, the teaching staff, the community and the nation?

"It will improve the training of advanced students," said Dr. Carl L. Bailey, dean of instruction, "equipping them for research and work in graduate schools and industry." In addition, the teaching staff will conduct research, as time permits, assisted by senior students.

"But it will remain primarily a teaching tool," Dr. Bailey said. "We are first of all a liberal arts institution. The accelerator will permit us to do a better job teaching undergraduates."

Also known as a kevatron, the machine will enable staff and students to



INSPECT ION ACCELERATOR—Dr. Carl L. Bailey (right) dean of Concordia College and head of the physics department, looks over a part of the ion accelerator scheduled to be installed as part of the college's "atom-smasher." (see story) Physics staff members Robert J. Brummond (left) and M. Eugene Rudd will assist Dr. Bailey in assembling the 20-ton accelerator when the new building is completed.

study the structure of the atomic nucleus—how it is put together and how the huge potential of energy within the nucleus may be released for peaceful purposes.

Chapel Extends Broadcasts

For the first time in the 32 years that Concordia College Chapel services have been broadcast, they will be heard outside the Fargo-Moorhead area.

This year radio station KDIX, Dickinson, N. Dak., will carry one program selected from the five broadcasts over a Moorhead station.

The program is heard from 3:30 to 4:30 p.m. each Sunday over KDIX.

People

The Rev. Alford Setnes, formerly of Fairview, Mont., is now pastor of Grafton Church, Grafton, N. Dak.

The Rev. Duane Ulleland has re-

signed as assistant pastor at Bethlehem Church, Mankato, Minn., in connection with accepting a call to Seward Church, Seward, Alaska, effective in January.

The Rev. Obed Vold has resigned as pastor of his parish at Harmar, Minn., in order to accept the call to Central Church, Anchorage, Alaska.

The Rev. Stephen Engelstad, formerly of Fairdale, N. Dak., is now serving a three-congregation parish near Idaho Falls, S. Dak.

The Rev. William B. Johnson, formerly of Oconomowoc, Wis., is now serving Prince of Peace Church, Beaumont, Texas.

The Rev. K. A. Knutson, formerly of Newell, S. Dak., is now serving Emmanuel and Hauge Churches, Lonsdale, Minn.

The Rev. Sigurd T. Lokken has moved from Moscow, Ida., to Berkeley, Calif., where he is serving as pastor of St. Paul's.

Notice

If you did not renew your subscription to LUTHERAN HERALD during October or November, please check your expiration date which is given with your name and mailing address on the cover of this issue. If your expiration date is past or coming up soon, please renew NOW so that you will not miss any issues. Send your name and mailing address exactly as they appear on the cover with \$3.00 to renew for another year. If you have a zone number, please include it.

Subscription Department
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to students on the campus of the University of California.

The Rev. A. G. Mathisen, formerly of Clear Lake, S. Dak., is now serving as pastor of Bethlehem Church, Elizabeth, N. J.

J. Earl Lee, chairman of the music department of Augustana College, Sioux Falls, S. Dak., was elected president of the South Dakota Music Teachers Association at their annual meeting in November.

The Rev. Ralph Moe, formerly associate pastor at Trinity Church, Hawthorne, Calif., is now serving as pastor of the Church of the Holy Trinity, Vallejo, Calif.

The Rev. Hans Nelson, formerly of Northome, Minn., is now serving Scandinavian and Bethany Churches near Aberdeen, S. Dak.

The Rev. John Hopp has resigned as pastor of First Church, Bothell, Wash., in order to accept a call to Newell, S. Dak.

Dr. C. M. Granskou, president of St. Olaf College, Northfield, Minn., is among the seven civic leaders in Minnesota named to the newly created state advisory committee on civil rights.

The Rev. Arthur L. Rustad of Fairbault, Minn., was elected national chaplain of the Veterans of World War I at their recent convention.

Recently installed at Denny Park Church, Seattle were **David Proctor**, youth director and **Miss Jean Jensen**, parish secretary. Mr. Proctor is formerly of Armada, Mich., and Miss Jensen is from Seattle.

Dr. H. L. Foss, president of the Pacific District, officiating. Interment was in the family plot at Fairfax, Minnesota.

The Rev. Albert M. Mannes died in Sioux Falls, S. Dak. on October 18 at the age of 79 years. He was born Jan. 6, 1879 at Skudesnes, Norway and came to the United States in 1884. He was graduated from St. Olaf College and Red Wing Seminary and ordained in 1903. He served pastorates in LaCrosse, Wash.; Beresford, Yankton, Mt. Vernon, and Volga, S. Dak.; Jackson, Minn.; and Lee, Ill. From 1944 to 1950 he served as an evangelist of the ELC. During his ministry of 55 years he served terms as vice president of both the South Dakota and Southern Minnesota Districts, and was a member of the ELC's board of foreign missions for 20 years. Funeral services were held October 20 at First Lutheran Church, Sioux Falls, S. Dak. Interment was in Sioux Falls. Survivors include his wife and four daughters.

Mrs. Amanda Sumstad, died August 19 in Minneapolis. She was the widow of the late Rev. Martin O. Sumstad, director of the ELC's book mission for many years. She had lived with her sisters since her husband died. Funeral services were August 22 in Minneapolis.

Mrs. Louise R. Johnson, widow of the late Rev. Sven Aaron Johnson, died October 24 in Onawa, Ia. at the age of 82 years. She was born May 13, 1876 at Onawa and was married to Pastor Johnson in 1900. She served

with him in calls in Minnesota, Illinois, Wisconsin, and South Dakota until his death in 1939. Funeral services were held at Trinity Church, Onawa on October 27.

The Rev. Theodore Hokenstad died in Bremerton, Wash. on September 26 at the age of 75 years. He was born Nov. 26, 1882 at Garretson, S. Dak. He was graduated from the Lutheran Normal School in Sioux Falls, S. Dak. and Luther Seminary, St. Paul, Minn. Ordained in 1914, Pastor Hokenstad served in Alexander, N. Dak. from 1914 to 1918 and the rest of his ministry, 1918-46 at Our Saviour's Church, Bremerton, Wash. Funeral services were held at Our Saviour's on October 1. Survivors include his wife and two daughters.

The Rev. Thomas J. Spande died in Minneapolis October 18 at the age of 85 years. He was born October 4, 1873 at Finnoy, Norway and came to the United States in 1895. He attended Concordia College, Red Wing Seminary, and the University of Wis. He was ordained in 1904 and served parishes in Deerfield, Wis.; Eagle Grove, Ia.; East Immanuel Church in St. Paul, Minn. and Peterson, Minn. In 1940 he retired and moved to Kenyon, Minn. where he lived until moving to the Ebenezer Home, Minneapolis in 1957. Funeral services were held in the chapel of Ebenezer on October 20 and Pontoppidan Church, Hendrum, Minn. on October 22. Survivors include his wife and one son, the Rev. Thomas K. Spande, pastor in Mayville, N. Dak.

Obituaries

The Rev. Raymond W. Halvorson, pastor of Mt. View Lutheran Congregation, R.F.D., Puyallup, Washington, passed away suddenly following the church service on November 23, 1958. Pastor Halvorson was born Feb. 19, 1911 at Franklin, Minn. He was graduated from Luther College in 1936 and Luther Seminary in 1941. He spent his entire ministry in the Pacific District. He served congregations at Marysville and Swans Trail, Washington, from 1941 to 1947; Ketchikan, Alaska, 1947-1952; and at Mt. View from 1952 until his death. He is survived by his wife, Ruth A. and two daughters. Funeral services were held in the Mt. View Church, November 26, with

1959 Lutheran Yearbook

The Yearbook of The Evangelical Lutheran Church contains a wealth of information and statistics of interest and reference value not only to the pastor, but to the members of boards and committees in the congregation, and individuals.

Contents: The Year 1959 — Highlights and Statistics — General Administration — Finances and Stewardship — Lutheran Cooperation — Education — Home Missions — Foreign Missions — Charities — Pensions — Publications — Special Services — Auxiliaries — District and Circuit Directory — Geographical Directory of Congregations — Directory of Pastors.

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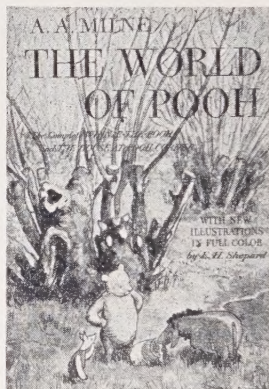
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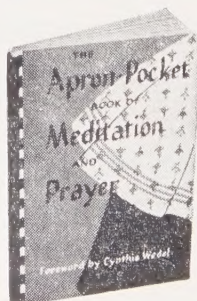
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